1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Social and cultural relations with the Walapai are also very close. Members of each tribe commonly live with the other, intermarriages are frequent, and they share each other's viewpoint and antipathies to a very high degree. A few instances: Havasupai took part in the mourning for Walapai dead (p. 243); a Walapai shaman finds most of his practice with his mother's people, the Havasupai (p. 277); the latter accompanied the Walapai to war against the Paiute (p. 251); seven Walapai women live in Cataract Canyon and at least three Havasupai women among the Walapai. Garcés in 1776 testified to the same attitude. On the other hand, there are some antagonisms of which the Havasupai are conscious. The younger Walapai wives were pointed out to me at once as foreigners, although it was some time before I discovered that an equal number of older women were also Walapai. The Havasupai mock the others' gruffer mode of speech, and their eating lizards. They also came to blows over a race (p. 253).

An account of their separation from the Yavapai, wherein the latter are represented as driven from Cataract Canyon, is given in a tale. This is improbable; it is more likely that the Havasupai represent an offshoot of the Walapai which took up agriculture and then settled more permanently in the canyon.

The Havasupai call themselves *hasastuwalpa*[a], blue-green water people. By their account they are known to the Zuñi as *ká'nina*,[1] and probably to other easterners by similar names.[1] They call the Walapai *ðulgámpayá* or *guchegatá;* the Yavapai, *tícdhuá* (enemy) or *nyúvdpa*[b]; the Apache (Tonto and White Mountain?), *dhuddjé;* the Navaho, *hua'dmá'u;* the Hopi, *móká;* the Zuñi, *ad'u'á;* the Mohave (and Yuma?), *wamókara;* the Paiute, *paiutia;* and, by my recollection, the Ute, *gúta* and the Pima, *palnyá*.[2]

The Havasupai numbered 177 in 1919.[3] It does not seem likely that there were ever many more than 250, certainly not over 300. This is apparent from the earlier census reports and also from the limitation of the cultivable area. The present acreage probably could not be doubled. Garcés states that the population did not exceed thirty-four families in 1776.[4] In 1858 Egloffstein reported not more than 200[5]; in 1869 there were 300[6]; in 1881, Cushing found 235[7], and Coues, 214[8];

---

[a] Ten Kate, (a), 288, gives Kwhaihwe or Kwéaiuahwe (yellow-eat people ?) as the Zuñi name.
[b] This might be etymologized as dpá, man, and lapápá, black, or lapá, sun, but I was specifically told it does not mean black men.
[1] See p. 259 for the composition of population.
[2] Coues, 243.
[3] Ibid., 288.
[4] *Handbook of American Indians*, I, 228.
[5] *Third Annual Report, Bureau of Ethnology*, 1884, XVIII.
[6] Coues, 243.

1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

in 1897, less than 300[1]; 1899, 261[2]; 1902, 233; 1903, 237; 1905, 174; 1906, 166 (?); 1907, 172.

The generation rate, i.e., the interval in years between parent's and child's birth, may be of interest. This is calculated from a revision of the agency census roll.

Average difference in years between father and child: 33.7 yrs (103 cases).
Average difference in years between mother and child: 28.2 yrs. (77 cases).
Average difference in years between parent and child: 31.4 yrs. (180 cases).

These Indians resemble the lower Colorado River tribes in general appearance, in build and physiognomy, more than the Navaho, Apache, and Zuñi. Hrdlička notes, however, that "they are physically identical with Apache." The stature of Walapai and Havasupai together is given by him as 168.4 cm. for men and 157.7 cm. for women.[4] There is a marked family resemblance within the group.[5] Their light complexions are noticeable; this has been remarked by Garcés, Cushing, and Smart.[6]

Annual Cycle

A brief description of the yearly round of life will make the details of this sketch more coherent.[7] Early spring finds the Havasupai returning to the canyon from the plateau where they have spent the winter. By this time the snows have melted and they must descend to a water supply. The weather being still inclement some use is made of the caves or rock-shelters at the base of the cliffs while they repair the dirt covering of the houses in the fields below. Spring planting begins in the middle of April; meanwhile they live on corn taken from the little granaries in the cliffs and on mescal gathered from the red sandstone benches where it ripens in May.

Summer life is the fullest of the year. Everyone lives in the village, except for the few who are away trading Hopi and Navaho products with the Walapai or at Oraibi with buckskins of their own or Walapai manufacture. Morning finds the families in the fields; the heat of the afternoon (never excessive) is spent in the sweatlodge or at some favorite spot gambling and gossiping. Corn ripens throughout the summer, from

[1] *Reports of the Commissioner of Indian Affairs*, 1897, 101; 1902, 163; 1903, 306; 1905, I, 164; 1906, 178; 1907, 177.
[2] *Statistics of Indian Tribes*, 37.
[3] This figure is probably incorrect due to a deficiency in the number of women of child bearing years (see p. 209). When the mothers are principally old women, as in the case, the figure is too high, because according to chance the younger children of such women would more frequently figure among the survivors than the older. (The longer the course of the children's life the greater the chance of their survival.
[4] Hrdlička, (g), 413.
[5] A peculiar configuration of the whorls of the ear is common.
[6] Coues, 341; Cushing, 340; Smart, 418.
[7] See also Spier (d).

These Indians apparently had no knowledge of 273
peyote. There was no intoxicating liquor of any kind on the
reservation. I was beginning to realize that, on the surface, life in 000
this canyon might be like living among children, except when
savage tempers were aroused—and then? Well, I had asked for
adventure.

I still did not know what to write in that annual report.

The school session had been interrupted by the departure of 224
the former superintendent. Vacation, at this school, came in the 222
fall, when the entire tribe made an exodus to the mesa to hunt
game and to gather wild seeds and plants, so I planned to open
school on Monday morning, asking Vesnor to notify the people
in the village. The following Saturday I would be free to take a 161
census of the tribe and determine the acreage under cultivation. So 311
far, I had no basis whatever from which to work out the report
Mr. Ewing wanted. But by verifying the statement of a former
teacher that there were two hundred fifty Indians in the tribe and
three hundred fifty acres in gardens and orchards, I could incor-
porate his figures in my report to Washington.

Even in summer, the sun did not rise in our part of the canyon 132
until after nine o'clock, so it was still gloomy and damp when I
crossed the grounds to the school building Monday morning. The 133
school plant stood at the head of the stream, the dividing line
between the upper, desert end of the canyon and the lower sec-
tion, a jungle of greenness. Immediately behind our schoolhouse
stood a column of stone about three hundred feet high, partly
detached from the wall by rain and frost. If it fell, it would bury
the schoolhouse beneath tons of rock. The danger seemed immi-
nent as I gazed at the upper end of the column, standing straight
and free. Later, I learned that such columns topple over only
after a flood.

I had rung the warning bell, and it was time for school, but no 812
children had appeared. Then the bushes parted violently and 177
dozens of little Indians burst through on the run. Behind them,
maneuvering his well-trained pony with all the skill of a cattleman
rounding up strays, rode Vesnor. The older pupils followed more

Encroachments on their range reduced the quantity of wild plant foods and game, and as agriculture alone had never been adequate to maintain the population, their circumstances were regarded as cirtical both by Havasupai and white men who agreed that the group was verging on extinction (Whiting, n. d., 21). Population has remained stable, however, with exception of relatively minor fluctuations. Curtailment of wild food supplies somewhat increased importance of domestic crops, but tribal subsistence remained at a minimum level. Diet of the children was supplemented by a school lunch program initiated with establishment of a day school. The tribe, as a group and on a family basis, has received some government assistance in periods of crisis.

About 1940 the Havasupai tribe received a grant of $10,000 under the Indian Rehabilitation program. This sum was invested in the Havasupai Development Enterprise, a tribal cooperative program designed to aid in development of tribal resources, consisting of farm lands and a scenic area. Havasupai need for a grocery store and a source of monetary income to individual families were factors determining program organization. Accordingly, the enterprise was divided into three activities, a tourist enterprise, a tribal grocery store, and a farming enterprise (development of farm lands and methods, and tribal purchase of a tractor to be rented by individuals). Subsidiary to these three activities, a packing enterprise facilitates their operation and also provides some income for reservation families (O. G. Barnard, 1951, and V. C. Collins, 1958, personal interviews).

Kelly (1953, 58) placed the median annual income for all families (meaning those residing primarily in Supai) as under $300. According to Kelly, of a total of 34 families, 19 received total support from welfare and one received partial support in the fiscal year of 1952. The 20 families receiving aid would include households with dependent, orphaned or illegitimate children and aged or infirm persons. Financial assistance is given under the categories of Aid to Dependent Children, Aid to the Blind, Old Age Assistance, Social Security, and General Assistance, the latter fund designated for disabled persons who do not qualify in other categories. Such families almost invariably do some gardening and may, in addition, receive aid from relatives outside their camp group in the form of labor or gifts of garden produce or other commodities. Kelly found 14 families self supporting, three from reservation resources, and 11 from outside wage work. It is significant that not one family was self supporting from farming alone.

Families economically sustained from reservation resources no doubt were among those of the following Havasupai employed by the government or tribe; agency packer, mail carrier, postmaster, school laborer, school cook, and tribal business manager. O. G. Barnard, formerly a resident agent, quoted the following monthly salaries for some of these positions in 1951: Havasupai Development Enterprise manager (at that time including the jobs of tourist manager, storekeeper, and supervisor of farm machinery), $65; postmaster, $70; mail carrier, $300; government packer, average of

time (perhaps without recognition of the transfer by the former owner), to canyon residents by right of need and usage (Spier 1928, 231; Service 1947, 364). 464 166 [425]

Individuals who find permanent or temporary employment outside Supai may contribute to the support of close relatives remaining in the canyon, although usually such assistance is in the form of small gifts, or perhaps loans. Havasupai families remaining away from Supai for long periods tend to move from town to town. While this is doubtless traceable in some degree to local employment markets, many of these families seem periodically drawn to communities where other Havasupai are living, especially to Grand Canyon Village. [431]

About a mile from Grand Canyon Village, a number of Havasupai families occupy a small group of frame cabins provided for them. Other Havasupai families live in Grand Canyon proper. Until recently a few families lived at Rowe Well and Hopi Tower, each only a few miles distant, and the mail carrier's family was at Pasture Wash, about 30 mi. to the southwest, near Topecoba Hilltop. Families located in and near Grand Canyon Village constitute the largest concentration of Havasupai population off the reservation. Havasupai families there in no sense make up an independent community, being instead wholly dependent upon the community of Grand Canyon for employment and for all public services. A nucleus of eight Grand Canyon Havasupai families may be considered permanent residents, some of them having lived there continuously for 10 or 15 years. These residents are, for the most part, families in which an adult male has held the same job for a number of years. Attached to these family groups are several single or widowed men who also are permanently employed at Grand Canyon. 361 162 166 161 166

Temporary Grand Canyon residents include: (1) families who normally reside either on the reservation or in neighboring towns, but who move to Grand Canyon now and then for periods ranging from a few months to several years; (2) relatives who come to visit singly or in family groups for days, weeks, or longer, and some who may come to spend the winter months; and (3) a summer influx of individuals of both sexes, usually unmarried young adults, needed for temporary employment during the heaviest tourist season. Many persons in this third category belong to family groups in Supai, their earnings thus being significant to economy on the reservation. Temporary employment may be found by most of this group in cabin or hotel maid service, kitchen work, laundry, or garbage disposal, while miscellaneous employment as stablehands, truck drivers, mechanics, housemaids for resident families, etc., may be available. [464]

Hava[illegible] who are permanently employed at Grand Canyon or elsewhere contribute less to reservation income than do individuals temporarily employed and belonging to households in Supai. Permanent employees, of course, contribute indirectly by relieving competition for canyon resources 434

The Havasupai

IN Cataract Canyon, within the boundaries of the Grand Canyon National Park, nearly three thousand feet below the land above, live the Havasupai Indians. Hemmed in by towering walls of red sandstone the acreage of their reservation is very small but its fertility, spectacular scenery, and unusual setting as a habitation for man ranks it as one of the most remarkable places in Arizona.

The original reservation of 1880 was a tract of land about five miles wide and twelve long surrounding the inhabited part of Cataract Canyon. Two years later the size was reduced to the irregular strip of canyon bottom land extending a mile and a half north and south of the Indian settlement, an area of 518.6 acres. The population is also small. The Indian Bureau census of 1939 shows two hundred thirteen members, a slight increase in recent years. The tribe has probably never numbered more than three hundred.

Cataract Canyon is almost semi-tropical. The high plateaus of the surrounding country have a temperate climate but the village, shut in as it is, averages from ten to twelve degrees warmer the year round. In summer it is very hot, the temperature often reaching one hundred and twelve degrees.

Through the canyon's gorge runs Cataract Creek which plunges over precipitous cliffs forming several beautiful waterfalls. Mooney Falls, the largest is nearly two hundred feet high. Passing through miles of limestone formations the water is heavily impregnated with calcium and magnesium carbonates, calcium sulphate, and magnesium chloride. These mineral salts in solution over a period of time, coat everything they touch with a stony deposit and impart a light tinge to the water which imparts a light blue or greenish blue to the creek. Where the water gathers in pools at the foot of the falls, it is a fascinating turquoise color.

Taking their name from the water of the creek, these Indians have become known as the blue-water people (Havasu, blue or green water; pai, people).

The Havasupai speak a language of the Yuman stock, and are closely allied to the Hualapai their near neighbors on the west. They speak a similar language, having a slight variation of dialect. Hualapai, Havasupai, and Yavapai are dialects of a single language which is closely related to Mohave and Yuman.

HISTORY

Archaeologists have believed the Havasupai formerly built and occupied villages of a permanent character on the Colorado to the east of the San Francisco Mountains where ruins may be found today. As a result of war with other tribes they abandoned these villages and took refuge in the San Francisco mountains subsequently leaving these for their present home. In Cataract Canyon they found plenty of water, a mild climate, and protection from the raids of more powerful tribes. Recent evidence would seem to show that this is not correct, although the information here given is to be found in Hodge, Handbook of American Indians.

The first written record of the Havasupai dates from 1776 when Padre Francisco Garces, a Spanish mission priest, stopped there. There was little contact of the tribe with the Americans for the next hundred years, except for an occasional visit of trappers, prospectors, and exploring parties.

For several years following the establishment of the reservation

8:Service E-5 (1946) 1947
NT14 Plateau Yumana NT14
Havasupai

RECENT OBSERVATIONS ON HAVASUPAI LAND TENURE[1]

ELMAN SERVICE

THE HAVASUPAI INDIANS are a closely knit, isolated band in northern Arizona which has numbered around 200-250 people for as long as we know of them. Dr Leslie Spier visited them in 1918, 1919 and 1921 and has published a full description of their culture.[2] Geographic isolation has restricted the disruptive effects of white acculturation, so that Spier's ethnography is still accurately descriptive of the Havasupai, except for the few modern changes to be discussed in this paper. Aside from my interpretations as to the meaning of these more recent data, I have added nothing which was not already discussed by Spier in his monograph.

The Havasupai live by intensive irrigation farming, and make full use of the approximately 100 acres of tillable land. They are, understandably, strongly attached to their land, and feel that they live in a beautiful oasis which is unique in the arid Grand Canyon region. The individual land holdings are of very small patches, which, because of the vagaries of inheritance, are widely scattered among the holdings of other individuals. There are no particular problems involved in the control and apportioning of water for the fields, as the creek which bisects their canyon supplies more than enough for everyone. Upkeep of the main irrigation ditches is a community affair, while the lateral ditches are kept up by the persons effected.

The Havasupai have no clan system, nor do they even recognize lineages based on relationships beyond the grandparental generation. The conjugal unit and the patrilocal extended family are the chief social structures within the village, which now consists of 38 occupied camps. In an interesting paper called *A Suggested Origin for Gentile Organization*,[3] Spier pointed out the possibility of patrilineal gentes arising here should there occur (1) a greater emphasis in patrilineal inheritance, and (2) a greater regularity in patrilocal residence, which together might tend to bring a further extension of kinship recognition in the father's line. At the time of his visits, the usual post-marital residence was temporarily matrilocal, followed in a year or two by patrilocality.

1 Read before Section H–Anthropology of the American Association for the Advancement of Science, December 27, 1946. The data were obtained during a visit to Supai, Arizona, in May, June, and July, 1946.

2 *Havasupai Ethnography* (Anthropological Papers, American Museum of Natural History, Vol. 29, Part 3, 1928).

3 American Anthropologist, Vol. 24, pp. 487-489, 1922.

8:Service E-5 (1946) 1947
NT14 Plateau Yumans NT14
Havasupai

the Havasupai, and that sex, rank, and need are such important considerations in the allocation of land, are factors which tend to keep patrilineal succession rather far from being a strict rule. The small community size probably helps keep the conception of village rights strong, and the limited amount of tillable land likewise contributes to the amount of community interest in land disposal, for otherwise there would seem to be landless couples, while other families would have more than necessary.

One further point made by Spier should probably be discussed in connection with community size. He had mentioned the possible influence of the small population in inhibiting the group consciousness of a larger consanguineal unit, but felt that this would be overcome by the tendency toward the reduction of the number of biological groups represented in the population.[12] Genealogies show that the blood groups are becoming reduced in number, as suggested, but the Havasupai still do not trace their lineages far enough to be aware of this. Lineages are not named, and even the use of the white man's type of surname has as yet had no effect in furthering the tracing of a patrilineal lineage beyond two or three generations, at the most. The "white name" is often changed, and a family may even have a name derived from an ancestral female. As an example of the tendency for a line to proliferate into new named families, there were of a common named Siyuldja, founded three distinct families, the Siyuldja family, the Wasegaava family, and the Wayahamidja family. Therefore, I feel that the small population size continues to be of significance in inhibiting exclusion of the village.

My own data, collected twenty-six years after Spier's last visit, affirm, I believe, the essential validity of his analysis of an incipient clan system in Havasupai, and I add only that it appears to me that expansion of the population plus a corresponding increase of agricultural land are necessary ingredients before a sublineage lineage could become fully crystallized here, for only then would it be likely that a rule of patrilineal succession to familial lands could operate freely without interference from the strong conception of village rights which pertains at present.

Columbia University
New York, New York

12 *A Suggested Origin for Gentile Organization*, p. 487.

181 and winningly. It would not be an overstatement to call these people easy-going. Unpleasantness arises occasionally here as it does wherever human animals live together, but in Supai it seems of a less offensive nature. It is peaceful place where people are loathe to interfere in each other's affairs, yet ready to help when asked.

101 Leslie Spier once pointed out that culturally the Havasupais are closely associated with the tribes of the Great Basin. This is especially true of the material, economic and the social aspects of the culture. At the same time, these people are primarily agriculturalists like their eastern neighbors, the Pueblos. This places them in a distinctly intermediate cultural position.

221 In aboriginal times, when the tribe was often smaller than it is today,
[161] early spring found the Havasupais returning to Cataract Canyon from the plateau where they had spent the winter hunting and gathering piñon nuts and other wild seeds. The spring planting was done and the dirt covers on their houses repaired. It was at this time that much of the food, which had been dried and stored the year before, was eaten.

[361] During the summer everyone lived in the canyon, though trading
[439] expeditions were often sent out to neighboring tribes. When the corn
[627] and peaches ripened in September, the harvest was taken in and a dance
[648] held to which Walapais, Navajos, and Hopis were invited.

221 By the middle of October an exodus of families and groups of families
361 began and within a month the entire population moved up to the cedar thickets on the plateau where semi-permanent camps were established and once more the winter activities began. This annual cycle has changed considerably, however, in the past half-century.

177 The food-getting economy of today is no longer divided between the
221 spring and summer agriculture and the hunting and gathering of fall and
241 winter. There is a concentration by both men and women on agriculture and remunerative employment on the plateau. This makes it possible for families to depend on food purchased from the store as well as that which they grow. The hunting and gathering aspect of their economic life has been nearly given up, making the seasonal migrations unnecessary. The
[361] village is now the center of activity throughout the year.

[P. 538 B]

106 primitive appliances. The gentile system of descent or organisation seems to be absent among the Havasupai, their society consanguineally being patriarchal. They are polygamists, the number of wives a man shall have being limited apparently only by his means for supporting them. Betrothals by purchase are common, and divorces are granted only on the ground 657 of unfaithfulness. The Havasupai occupy a reservation of about 38,400 acres, set 161 aside by Executive order in 1880 and 1882. Their population was 300 in 1869, 223 in 1902, 174 in 1906. (H. W. H.)

101 Agua Supais.—Hodge, Arizona, 168, 1877. Ah-
113 Supai.—Bourke, Moquis of Ariz., 50, 1884. Ah'-ha-sĕ'-pai.—Gilbert, Yuma vocab., B. A. E., 64, 1879 (Walapai form). Ahsaw-pai.—Gatschet in Zeschr. f. Ethnol., XV, 127, 1883. Ava-Supies.—Bancroft, Ariz. and N. Mex., 547, 1889. Avikdpai.—Gatschet, op. cit., 126. Cautaus.—Ind. Aff. Rep. 1868, 91, 1870. Cautaus.—Taylor in Cal. Farmer, Mar. 27, 1868. Ca-y-u-ai-ais.—Powell in Scribner's Mag., 212, Dec. 1876. Cochimanas.—Emory, Recon., 96, 1848 (trans. 'dirty fellows'). Cochimichaus.—Bartlett, Pers. Narr., II, 179, 1854. Coconinos.—Cushing in Atlantic Mo., 544, Oct. 1882. Cohonines.—Bourke, Moquis of Ariz., 50, 1884. Cohonino.—Stagg-reaves, Expedition, 15, 1858 (name by which a Havasupai called himself). Cojaninos.—Scott in Donaldson, Moqui Pueblo Inds., 52, 1893. Cumtaus.—Vargas (1682), cited by Davis, Span. Conq. N. Mex., 370, 1869. Cumtaus.—Browne, Apache Country, 220, 1869 (mentioned as a branch of Gila Apache). Cumtaus.—Rivera, Diario y Derrotero, leg. 26, 1766. Cumtaus.—Pumpelly, Across America and Asia, map, 1870. Cumtaus.—Garcés (1776), Diary, 472, 1900. Cumtaus.—Whipple, Pac. R. R. Rep., III, pt. 1, 92, 1856. Cumtaus.—Garcés (1776), Diary, 445, 1900 (erroneously said to be Mariopa name for Mohave). Cumtaus.—Orozco y Berra, Geografía, 32, 1864 (misquoting Garcés). Cutaunas.—Garcés (1776), Diary, 446, 1900. Cutaunas.—Ibid., 472 (erroneously said to be applied to Mohave). Cutaunas.—Ibid. (erroneously said to be applied to the Mohave). Hahasupia.—Gibbs, MS. map of Colorado tribes, B. A. E., No. 202. Ha-ha-vasu-pai.—James, Inds. Painted Desert, 196, 198, 1903 ('people of the blue water'). Hawasupi.—Thomas, MS., no. 602, B. A. E., 1885. 'Havasu Pai.—Ewing in Great Divide, 288, Dec. 1892. Ha-va-su-pai.—Cushing in Atlantic Mo., I, 274, Sept. 1882. Have-su-pay.—Bandelier in Arch. Inst. Papers, IV, 346, 1890. Havsuw-pai.—Ewing, op. cit. 'Havisuw Pai.—Ibid. Jabasúa.—Garcés (1776), Diary, 346, 1900. Java Supais.—Baxter in Harper's Mag., June 1882. Jovenes.—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés). Kaedaenbwe.—ten Kate, Reizen in N. A., 388, 1885 (Zuñi name: 'Pilson nut people'?). Kaedaenbwe.—Ibid., 259. Ka'-hal'-sa.—Gilbert, Yuma vocab., B. A. E., 64, 1879 (Hopi name). Kibenkwa.—Voth, Traditions of the Hopi, 19, 1905 (Hopi name). Kidaenbwe.—Gatschet in Zeitschr. f. Ethnol., XVIII, 97, 1886. Kidaw.—Ibid., XV, 126, 1883 (Hopi name). Kig-nina'kwa.—ten Kate, Synonymie, 7, 1884 (Zuñi name, borrowed from the Hopi). Kiqnimaana.—Ibid. (Hopi name). Kishaikwa.—ten Kate, Reizen in N. A., 390, 1885 (Zuñi name: 'Pilson nut people'?). Kohaninwa.—Cushing in Atlantic Mo., I, 262, Sept. 1882 (Zuñi name; *kwa*='people'). Ku'k-sis.—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés, 1776). Kûqal-kwa.—Gatschet in Zeitschr. f. Ethnol., XV, 124, 1883 (Zuñi name). Nation of the Willows.—Cushing in Atlantic Mo., I, 262, 541, 1882. Nâvâsú-pai.—Gatschet, op. cit., XV, 127, 1883 (a Walapai form). People of the Willows.—Powell in 2d Rep. B. A. E., xix, 1884. Supais.—Cushing in Atlantic Mo., 544, Oct. 1882 (after "Arizona Miner"). Supias.—Hinton, Handbook to Arizona, 303, 1878. Supis.—Orozco y Berra, Geografía, 50, 376, 1864 (erroneously given as part of Faraon Apache). Suppai.—Ind. Aff. Rep.,

11 Shufeldt D-4 (no date) 1892
NT14 Plateau Yumans NT14
Havasupai

SOME OBSERVATIONS ON THE HAVESU-PAI INDIANS.

BY

R. W. SHUFELDT, M. D.

(With Plates XXV, XXVI.)

Several years ago when the writer had the opportunity of studying some of the tribes of our Indians in the southwest, especially those found in northwestern New Mexico and over the adjacent boundary of Arizona, he met with Mr. Benj. Wittick, formerly a photographer in the employ of the U. S. Geological Survey, who was making a collection of photographs of the Indians of that region. He had visited that least known tribe of Arizona Indians, the Havesu-pai, of the so-called Su-pai Cañon, and had obtained some excellent pictures of them. I was so fortunate as to secure prints of Mr. Wittick's photographs of that race. As we have no good illustrations of those people that I am aware of, it is hoped that the two plates we are enabled to reproduce here of them will be found useful to the anthropologist. 114

In every sense of the word the Havesu-pais are a dying race. There is but a remnant of them now in existence; I have heard it said, less than two hundred. They exist in one of the grandest cañons in all Arizona, living in their primitive lodges along the bank of the stream that passes through it. Upon looking up such matter as had been written upon this departing tribe of Indians, I found it to be exceeding meager; indeed there is little or nothing known about them. From the very inaccessible place of their abode they have been very rarely seen, and only on few occasions by scientific men. Mr. Albert S. Gatschet of the Bureau of Ethnology of the Smithsonian Institution confirmed this opinion, and said that those Indians were known in former times by the name of "Koxoninos," or "Cochuichnos," but that they were the "Cosninos" of the Moquis of Arizona. Properly they should be known by the name that the Yumas call them, that is the Havesu-pai, or Avésu-pai, meaning the "down below people, or a tribe or race that live down in the cañon." "Páya, pái," being "all, people." They themselves claim to be descended from the Wolapai. [16] [31] [175] [101] 114 [173]

In Vol. III of the Pacific Railroad Reports, Whipple barely alludes to them. On page 80 of that work he states that "upon old Spanish 175 114

/98 cont./

101 water; vasú, blue; and apá, man; and was first applied to them by the Walapai and other Yuman tribes, who had been impressed by the peculiarly transparent blue of the stream flowing through Cataract Canon. By several neighboring tribes and by early writers the Havasupai were called Coconinos, or Cohoninos. This is undoubtedly a Hopi word, for the Hopi still call them Kohfunína, which, they say, is from kóhu, wood, and nína, kill, hence "Wood-killers," referring to the former Havasupai custom of breaking off limbs of trees for firewood with clubs. The name survives in that of Coconino county, Arizona.

[313]

133 and which makes life possible in the depths of the gorge, flows through the length of the little garden spot, then in a cataract leaps from the floor of the cañon to be caught in a pool below.

137 While the brink of the cañon lies in the high plateau region, the land of the piñon, cedar, and pine, the home of the Havasupai is in almost a subtropical spot that produces luxuriant vegetation with fruits of several kinds. Ask a Havasupai whence 771 came these fruits and vegetables, and he will tell you, "God brought them, all but the figs." This frank expression as to the origin of his garden products reflects a Havasupai peculiarity. Ordinarily Indians will not mention their gods by name, but the Havasupai discuss them with the same familiarity that they would their neighbors. With them, as indeed with all Indians, everything animate and inanimate is of divine origin.

773 197 Havasupai mythology differs but slightly from that of the parent stock, and the difference in language is dialectic only. 174 Notwithstanding the similarity in myth and language, the separa- 144 tion must have occurred at a very early date, for in their features the Havasupai bear little resemblance to the Yuma or the Mohave. [142] They are below the average Indian in stature, while the Mohave and the Yuma are far above.

161 /99/ In 1903 the Havasupai numbered about 250, but in three years disease has diminished their population to 166. The